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*An Historical View of the first
Planters of New-England.*

NO. VI.

(Continued from p. 50.)

SOON after the settlements on the Massachusetts Bay had attained the consistence of a permanent colony, a considerable number of the original planters removed to Connecticut River, and laid the foundation of the colony of Connecticut. The settlement of Salem, by Governor Endicot, commenced in 1628. The settlement of Boston and the towns adjacent, was in 1630. In 1631, an Indian sachem arrived at Boston from the river Connecticut, and presented a request to Governor Winthrop, that he would send a number of the English people to commence a settlement in his country, giving a very flattering account of its advantages, and making many promises of encouragement and supplies. The Governor, discov-

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ering that he was at war with a neighboring sachem, and that his object was to engage the English in his controversy, dismissed him without any encouragement. This adventure, however, seems to have engaged the attention of the people and excited their inquiries concerning that part of the country.

But the first proper discovery of the country on Connecticut River, was made by the enterprising people of Plymouth. In their commercial intercourse with the Dutch, who had fixed at the mouth of the Hudson, they obtained some information concerning the Connecticut, and visited it several times for the purpose of trade with the natives. Finding this trade advantageous, in which they procured great quantities of beaver, they contemplated the establishment of a trading-house, on the river. Their ability being unequal to their enterprise, their object would, most probably, have been neglected, and the country fallen into some other hands than

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the pious pilgrims, had it not been for a particular incident, in the holy care of the God of our fathers. The Pequod Indians, a very powerful and warlike tribe, had long been at war with most of their neighbors. Some of the tribes on Connecticut River, having been much distressed by the Pequods, sent messengers to the colony of Plymouth, in the year 1633, to implore assistance against their oppressors. Mr. Bradford and Mr. Winslow, the two first characters in the colony, were deputed to the Massachusetts, and conferred with the Governor on the subject of the request of the Connecticut Indians, and the establishment of a trading-house on the river. As the Massachusetts government declined any interference in the case, the Plymouth people resolved to make an attempt of themselves. Accordingly, a vessel was fitted out, with the frame and covering of a small house, which entered and sailed up the river, and the company erected their house on the south side of the mouth of Farmington River, in Windsor. This was in October 1633, and was the first house erected by Europeans on the river. As the company had some fears from the hostility of the natives, and were threatened by the Dutch, who intended to have taken possession of the river themselves, the house was secured in the best manner of which they were capable, and fortified with a palisado. A small tract of land was purchased of the Indians, and measures were taken to secure their friendship. As Holmes and his company erec-

ted this house by order of the government of Plymouth, and for the purposes of trade, we do not find that it was ever made a permanent residence.

It thus appears, that, in the providence of God, the country on Connecticut River was, formally, offered to the people of Plymouth and Massachusetts, by the original and lawful proprietors, and that it was settled and possessed by the English, at their request.—The same year in which the Plymouth trading-house was erected, John Oldham, and some others of Massachusetts, went through the wilderness to Connecticut River, and traded with the Indians. They were treated with much hospitality by the sachems, and, on their return, gave a very favorable account of the country.

By the constant influx of new settlers, driven from the mother country by the continuance of religious intolerance, and allured to New-England by the character of the infant colonies and the evident tokens of the special protection of Heaven, the towns in Massachusetts soon became apprehensive that their numbers would be too great for their convenient accommodation. The settlements were near to each other, and the people, like the first planters of all new countries, inclined to occupy large tracts of land. By the arrival of the excellent Mr. Hooker, with many of his people, in the year 1633, who settled at Newtown, (now Cambridge,) that settlement became so numerous that it was found necessary to extend their limits considerably, or that a part

of the inhabitants should remove to some other place. The latter expedient was preferred. The trade which had been opened to Connecticut River, gave opportunity to several persons to obtain some knowledge of that part of the country. That and other places were proposed for the commencement of a new plantation. The people at Dorchester and the people at Watertown, finding themselves subjected to similar inconveniences, were also contemplating a removal. In June 1634, several of the Newtown people were sent to the Merrimack River, to seek a proper place for a commodious settlement. Not satisfied with their report, the next month, six persons of that town sailed in a vessel which was bound to the Dutch colony, for the purpose of making a more particular examination of Connecticut River and the lands on its margin. It appears they returned with a favorable report.

The next fact to be mentioned, strongly marks the character of our venerable forefathers. Notwithstanding their fixed inclination to a removal, they felt that they had no right to separate from their brethren, without their consent. They had all embarked in one common cause, the establishment of a colony upon Christian principles, and the establishment of churches in the pure faith and order of the gospel. Their sentiment was, yea and their practice too, that in this undertaking they all stood pledged to God and to one another, for the advancement of the true interests of the colony, which were

to be determined by the proper authorities.—Poets and orators have ever celebrated patriotism as one of the most illustrious virtues. And most nations have furnished a few individuals in whom this noble virtue has shone conspicuous. In the case before us we behold a *people*, composed of the different classes of society, unitedly, submitting one of the most important questions of human life, the place of habitation for themselves and their posterity, to the decision of their country. In this decision they could confide, because that country and all its interests were daily committed to the guidance of infinite wisdom. At a meeting of the General Court in September 1634, the people of Newtown made application for liberty to remove to Connecticut River, and there commence a new plantation, expecting to continue subject to the jurisdiction of Massachusetts. The matter was debated at considerable length, the Rev Mr. Hooker acting as principal advocate for his people. In the issue, there was a difference of opinion in the General Court, but they refused to give their consent to the application. Governor Winthrop informs us that in consequence of this decision, the design of removal was laid aside.

As new planters continued to arrive from England, and the reasons for the extension of the colony increased, in the following year, 1635, the people of Newtown, together with a principal part of the people at Dorchester and at Watertown, renewed their application for leave to remove to

the Connecticut. At length, permission was granted, on condition that the new settlements should continue subject to the jurisdiction of Massachusetts.

The people of those three towns now began to prepare for their new habitation. They knew little of the country, and still less of the temper of the natives with whom they were to dwell. For the sake of a comfortable subsistence, but, especially, for the sake of their posterity, they believed themselves called in the providence of God, to go into a strange country, and having committed their ways to him, from the time that they left the land of their fathers, they could not be disobedient to the heavenly mandate. Indeed, they felt that they were strangers and sojourners on earth, and to the appointments of heaven they committed their dearest interests. The first character which they sustained was that of servants of the divine Redeemer. They knew the Master whom they served; and in the school of adversity they had learned to obey his will.

In the course of the season, several people went to Connecticut River, some by water and some through the wilderness, and began to make improvements. The Dorchester men sat down at Windsor, near the Plymouth trading-house. The building and land owned by the Plymouth people, they purchased. The people from Newtown, of whom but few removed till the following year, fixed their residence at Hartford. The Watertown settlers began the town of Wethersfield.

About the middle of October, sixty people, men, women, and children, travelled through the wilderness and joined their friends who had made little beginnings on the river. They brought with them a number of cattle, and a small supply of provisions. They expected to continue through the approaching winter in their new settlements. But it pleased God, as in the first settlement of Plymouth and Massachusetts, to bring the constancy of the planters of Connecticut to the severest test. Plymouth, for a few years, stood alone, a little rock in an unknown ocean of dangers; but, excepting this impression, their real hardships and sufferings were, probably, not greater than those endured by our fathers of Connecticut. Through trials and labors, innumerable they planted their habitations *in a land not sown*; their souls now rest with God.

By the twenty-fifth of November, Connecticut River was frozen over, heavy falls of snow succeeded, and the season was severely tempestuous and cold. The people had not had time to prepare even tolerable shelters for themselves or their cattle. Several small vessels, which had been laden with their furniture and provisions, sailed from Boston and were wrecked on the coast. If any arrived in the sound they could not ascend the river. The most of their cattle died, which was a very severe loss. A part of those which were brought by the Dorchester people, and were not got over the river before it was closed, remained in the open meadows, and the most of

them lived. One vessel returning from Connecticut was cast away, but the people after extreme sufferings got in to Plymouth. Under the date of Nov. 26th, Governor Winthrop records in his Journal, "There came twelve men from Connecticut, they had been ten days upon their journey, and had lost one of their company, drowned under the ice by the way, and had been all starved, but that by God's providence they lighted upon an Indian wigwam. Connecticut River was frozen up the 15th of this month."* Early in December, provisions, in each of the settlements began to fail. Disappointed of their expected supplies, the people looked upon one another with amazement. A long winter was before them, and it had commenced with unusual severity. The disposition of their savage neighbors was more than doubtful. They were *perplexed, but not in despair*. As the only means of preserving their lives, about seventy persons, men, women, and children, left their settlements and travelled down the river, in hopes of meeting with their provisions. As their expected vessels failed, they went on board a ship lying near the mouth of the river, which, by a sudden rain at that time, was released from its confinement in the ice, and were carried back to their former habitations. Governor Winthrop observes, "They came to Massachusetts in five days, which was a great mercy

of God, for otherwise they had all perished with famine, as some did."—My readers will reflect, and not without emotion, Had not this ship been lying there at that time, while it had no connection with the settlements, had not a sudden thaw broken the ice at that cold season, and had not the ship made a quick passage to Boston, that consecrated band had perished. So we say, Had not God preserved Jacob in Egypt, had he not often unnerved the arms of Canaan, his people had been destroyed. But he did do these things, and blessed be his name.—The few who remained in the respective plantations, to take care of the cattle and maintain their stations, subsisted with great difficulty. Notwithstanding all they could procure from the Indians and by hunting, they were compelled to feed upon acorns, malt and grains.

Early in the year 1636, those who went from Connecticut to Massachusetts to spend the winter, with many others of their friends, began to return to their new habitations. The joyful meeting of their friends, who had been left under the most perilous prospects, with the joy of mutual thankfulness to their great Preserver, and the hope of seeing their settlements arise from their despondency, almost obliterated their past sufferings. That their lives had been so generally preserved, that they were now able to recommence the great object of their desire, the planting of a new colony, they viewed as encouraging indications of divine Providence, in favor of their great design.—

* By the alteration of the Style, these dates fall about ten days later in the present time.

In the month of June, the Rev. Messrs. Hooker and Stone, with one hundred of the Newtown people, took their journey through the wilderness, with no guide but their compass, with no lodging for the night but such as was enjoyed by Jacob on his journey to Padan-aram, and, after encountering the thickets, the marshes, the mountains, and the rivers of the forest, about a fortnight after their departure, arrived in safety at Hartford. Many who performed this tedious journey, were persons of distinction and fortune, who, in their native country, had been accustomed to enjoy the delicacies of affluence, and the refinements of polished life. But they were now engaged for Christ, and for him they cheerfully bore the burden and submitted to the toil. Mrs. Hooker was carried the most of the way in a litter. The company drove with them a considerable number of cattle, and subsisted, in a great measure, on the milk which they afforded. Several smaller companies performed the journey through the wilderness in the course of the summer, while others were transported by water, and united with the rising plantations. Where nought had dwelt but savage beasts and savage men for ages, the traces of cultivated society began to appear; and, instead of the pawaws of idolaters, the forests re-echoed the praises of redeeming love. It does not appear that the new settlements experienced any special sickness, or scarcity in the course of this year. Divine Providence smiled on their la-

bors.* Still, we are to view them in a trackless wilderness; very little skilled in the manner of clearing forests; wholly unacquainted with the nature of the soil from which they must derive their support; destitute of any comfortable habitations, and in the vicinity of a powerful savage tribe, the terror of all their neighbors, who had given many indications of determined hostility to the English settlements. Mr. Haynes, who was Governor of Massachusetts for the last year, came, this year, and settled at Hartford. Mr. Henry Wolcott, the ancestor of the family of that name, in this state, came, this year, and settled at Windsor. He was a principal founder of that settlement.—Some troubles in Massachusetts, the present year, tended to increase the number of emigrants to Connecticut. Some of their churches were agitated with religious controversy. Mr. Henry was the Governor, a man of profound dissimulation, of the deepest hypocrisy, of imposing aspect, ever delighted with public commotions. He soon returned to England to the great favor of the colonies, and became one of the leading demagogues of the long parliament.

Towards the close of the year 1635, Mr. Winthrop, son of the Massachusetts Governor, the worthy character who, afterwards, procured the Connecticut Charter, arrived at Boston, with an ample commission, from Lord Say, Lord Brook, and others, to take possession of the

* It is storied in tradition that some of their corn produced at the rate of 100 bushels per acre.

mouth of Connecticut River, and to erect a fort. He was well provided with means for the accomplishment of the object. The work was commenced that season, and, in the year following, the fort was completed, and a few houses were erected for the accommodation of inhabitants. This fortress proved a very great security to the settlements on the river.

At the close of the year 1636, it is estimated that the three settlements and the fort contained about 150 families. These lived in great union and harmony, supported under their many privations with a humble confidence in God, and animated with the prospect of the enjoyments of future years.

This year, 1636, Mr. Pyncheon, with a part of the people of Roxbury, began the settlement of the town of Springfield. This was, for a few years, united with the other towns on the river.

The spring of the year 1637, opened upon the new plantations with peculiar gloom. Their provisions were of a coarse and unpalatable quality, and of these they had a very scanty supply. Their cattle, which were a great dependence, unprovided with suitable shelters for such severe winters, and unsupplied with any forage but the coarse hay which was the spontaneous production of the meadows, in a great measure, failed them.—Many of them died; and those that lived became almost useless. With farming utensils the people were very poorly provided; teams and ploughs they had next to none. Every article of necessity bore a very

high price. By a particular statement of Governor Winthrop, we are assured that, at this time, a good cow was valued at 25 pounds sterling; a pair of oxen, 40 pounds; and corn at five shillings the bushel. The difference in the value of money at that time and the present, may be estimated by another fact which he mentions. To prevent impositions and difficulty, in the year 1633, the General Court, fixed the price of labor; carpenters and master mechanics were to receive two shillings a day; and ordinary laborers eighteen pence. If, according to the rule given by most political writers, we make the price of labor the standard of estimation, we shall find things, in their comparative value, to have been nearly three times higher at that time, than at the present.—The country being in a state of nature, every thing was to be done. Roads must be opened, public and private buildings must be erected, and in every settlement, there must be some fortress for security in times of danger. In addition to all these evils, sufficient to have overwhelmed any other people than those whose confidence is on high, they had a most certain prospect of a terrible Indian war. A war of savages is always a war of extermination and torture. They sunk not under their prospects, for they were sustained by the arm of the mighty God of Jacob.

The Pequod war is too interesting an event in the first settlement of this state, to be passed without a particular relation. The Pequod Indians, a very

savage and warlike tribe, held, at this time, an ascendancy over all the neighboring tribes. Uncommonly ferocious and cruel, they appear to have been in a state of hostility with all of their neighbors, who would not submit to their control. They could raise probably 500 warriors; the most of them long skilled in the craft and cruelty of savage warfare. Their principal seat was near Pequod River, now the Thames. The settlements of the English in Plymouth and Massachusetts, and especially the new plantations of Connecticut, were viewed by these Indians with a jealous eye; and they were constantly devising plans for their extirpation.

In the year 1634, a vessel belonging to Massachusetts was violently seized by Indians in connection with the Pequods, and all the crew, consisting of eight men, were massacred. The year following, Mr. Oldham, a very useful man in the colonies, was taken by them and put to death. In 1636, Gov. Endicot, was sent from Massachusetts, with ninety volunteers, to obtain satisfaction, or avenge those murders. After assaulting the Indians, destroying many of their huts, and killing a number of their men, they returned.— This measure, instead of allaying, seemed to increase their hostility. Towards the close of the year, several persons were taken and killed near Say-brook fort, and the garrison was almost in a state of constant siege.— Those who were taken prisoners, were tortured with savage barbarity. In the spring of 1637, other murders were committed near Say-brook; and a party of

the enemy attacked a number of people at Wethersfield, killed nine and carried off two captives. They also killed a considerable number of cattle. At a court held at Hartford, the first of May, consisting of the Magistrates and Committees from the three towns, it was determined to carry on an offensive war, immediately, against the Pequods. Notwithstanding the impoverished state of the colony, ninety men, the number voted, were raised, provided with necessaries, and sat out on their expedition, the tenth of the same month. The court had previously sent to Massachusetts, and that colony and Plymouth were raising men for an effectual co-operation.

This little band, with whom, parents, wives, and children risked their all, was put under the command of Capt. Mason of Windsor, who had served in the English armies. They sailed to the mouth of the river, when, being joined by a small detachment from the fort, a part of their number were to be sent back for the security of the settlements. They then sailed to the Narraganset Bay, eastward of the seat of the Pequods. Having landed his troops, Capt. Mason marched through the country of friendly Indians, by many of whom he was joined on his march to assist in the destruction of the common enemy. At this time, Capt. Mason heard of a detachment from Massachusetts, on their way to join him. But the hope of surprising the enemy induced him to make no delay. His principal guides were some friendly Indians, and they did

not deceive him. After a fatiguing march of two days through the woods, they arrived, on the evening of the 25th of May, within three or four miles of Mystic Fort, which was the principal seat of the Pequods. On some part of his march, Capt. Mason was attended with two or three hundred Indians ; but, as he approached the enemy, they deserted him, or fell so far in the rear, that he found he must depend on his own men, who amounted to only seventy-seven. The army encamped for the night, and, by divine favor, no news of their approach reached the enemy.

The crisis had now arrived, when the existence or the extirpation of the infant colony was to be determined : When they were to triumph in peace, or perish in the hands of merciless savages. Rome staked less in the war with the Sabines, and Sparta at Thermopylæ, than was now hazarded by this feeble colony, on the event of a battle. And this was to be determined, under God, by the fidelity of seventy-seven brave men. On the morning of the 26th of May, this consecrated band were roused before day, and having briefly commended themselves and their great cause to God, they marched to the foot of a hill, which was topped by the fortress of the enemy. As the object which they had long sought, by the dawn of the morning, now rose to their view, the savage cruelties of the enemy rushed upon the mind, the recollection that they were to fight for parents and children impressed every heart, their bosoms glowed with martial ardor, heaven

nerved every arm for the combat. Profound sleep held the savages, till the assailants were within two rods of the fort.—The sentinel then roared the alarm, and the attack commenced. The English discharged their pieces through the palisades, and instantly entered the fort. The thunder and blaze of the fire arms roused and appalled the enemy. But they soon rallied, the assault was hand to hand, and the conflict was terrible. The arrows of the enemy flew from innumerable lurking places, and, after a considerable time, and unparalleled exertions, the victory was still doubtful. Capt. Mason called out to *burn the fort*. He instantly fired one of the wigwams which were very combustible, and shortly, all was in a blaze. The English army retired, surrounded the fort, and suffered none to escape.—In this work of destruction, which was soon completed, six hundred Indians perished. As soon as the victors could reach the harbour, at the mouth of the river, their vessels, guided by an unseen hand, were sailing in to take them on board. Two of their men were killed, and nearly twenty wounded. Capt. Mason had a very providential escape. About the last of May, this band of patriots returned in safety to their respective habitations. Never did Roman triumph afford such unsullied joy ; never did a more grateful incense of thanksgiving ascend to the Lord of Sabaoth. The annals of war scarcely furnish an expedition, for conduct, valor and success, to be equalled with this.

The troops from Massachu-
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setts and Plymouth soon arrived, and, being joined by a few from Connecticut, the remaining Pequods were pursued, their other fortress was destroyed, and the tribe wholly subdued. A general fast had been appointed in Massachusetts, on account of the Pequot war and some other objects. The day after this fast, the Mystic fort was destroyed. After the termination of this war, the colonies had rest from Indian enemies for a number of years. The war impoverished and distressed the Connecticut colony, but in the enjoyment of peace and the divine blessings, they soon increased in numbers and prosperity.

The people of this colony, finding that they were not included in the grant to the colony of Massachusetts, in the year 1639, formed a constitution of civil government, and, at the election in April, Mr. Haynes was chosen governor. The constitution then formed, is the basis of all the civil privileges which we still enjoy.

The company which commenced the settlement of Dorchester, consisting of Mr. Rositer, Mr. Ludlow, Mr. Wolcott, and others, a little before their embarkation from England, in the spring of 1630, were organized as a congregational church, in the town of Plymouth. They, immediately, chose the Rev. Mr. Warham, and the Rev. Mr. Maverick, for their ministers; who, accordingly, received the charge of the church. This was done on a day of solemn fasting and prayer. The Rev. Mr. White, of Dorchester, the great patron of the New-England colonies, assisted and preached on

the occasion. As the most of the members of this church, with Mr. Warham, removed from Dorchester to Windsor, it was never re-organized. Mr. Maverick intended to remove with his people, but, while preparing for his journey, he died in Boston, Feb. 1636. In 1639, the Rev. Mr. Heuet, with a number of settlers, came from England and settled in Windsor, and united with Mr. Warham in the ministry.

The people of Watertown, were organized in church state, soon after their arrival in the country, in July 1630. Their covenant is preserved by Dr. Mather. This was on a day of public fasting and prayer, appointed for the purpose. The Rev. Mr. Phillips became their minister. This, afterwards, was the church at Wethersfield, though Mr. Phillips never removed to Connecticut. The Rev. Mr. Prudden, who afterwards settled at Milford, was their first minister.

The church at Newtown was never gathered till after the arrival of Mr. Hooker, their long-expected, and much beloved pastor. He and Mr. Stone, arrived in the summer of 1633. Oct. 11th of that year, on a day of solemn fasting, the church at Newtown was gathered, and they chose Mr. Hooker for their pastor, and Mr. Stone for their teacher, who were, accordingly, set apart to their respective duties. The most of these people enjoyed the eminent ministry of Mr. Hooker, in England. This church, with their ministers, removed to Hartford in the year 1636.—The Fort at Saybrook, had for a chaplain, the

Rev. Mr. Higginson, son of the eminent Mr. Higginson, the first minister at Salem.

These churches and ministers were eminent advocates of those distinguishing doctrines of the gospel, called the doctrines of grace; they were faithful friends of experimental religion; they were humble patterns of practical piety. In this character, they laid the foundation of our Ecclesiastical institutions, of our peaceful and united churches. May the Almighty God, in his adorable grace, long remember their humble prayers, in behalf of their posterity. O.

[To be continued.]

Moral conformity to God, essential to the happiness of his people.

1. **I**N attending to this subject, it is necessary to consider what constitutes the moral character of God. God manifests his moral character in various ways, and, accordingly, various moral attributes are ascribed to him. He is called good, just, true, righteous, faithful, merciful and gracious. These several attributes are ascribed to God, not because one differs essentially from the others; but because God manifests his moral character in different ways, and towards different objects. The moral character of God consists, essentially, in holiness. This implies all the moral attributes ascribed to God, by whatever names they are called; and each of his moral attributes implies holiness. Holiness is not a single, distinct,

moral attribute of God; but it is his moral perfection. It comprises all his moral attributes. Hence God says, "Be ye holy; for I am holy." He is called "the holy One of Israel." It is said his "name is holy." The inhabitants of heaven continually ascribe holiness to God. "They rest not day and night, saying, holy, holy, holy, Lord God Almighty. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Hence it appears that God's moral character consists in holiness. But holiness is true love. God says to his people, "Be ye holy." Holiness then is the sum of what God requires. So is love. "Thou shalt love the Lord thy God with all thy heart and soul, with all thy mind and strength. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Love is the fulfilling of the law. Christ commanded his disciples to exercise holy love, that they might be the children of God. And he thus said, "Be ye therefore perfect, even as your Father, who is in heaven, is perfect." These words, in their connection, prove that God's moral perfection consists in love. John repeatedly says, "God is love." He says, "he that loveth is born of God and knoweth God, for God is love. God is love, and he that dwelleth in love, dwelleth in God and God in him." God's moral character then consists essentially in love. It may be well to observe, that love is of two kinds. The one

is holy and the other is sinful. Holy love is universal. It extends to all beings. It is impartial. It esteems every object according to its worth. It is disinterested. It desires the greatest good of the universe, and has no selfish regard to the interest of an individual. But sinful love is contracted and confined to an individual. It prefers one's own good to the greater good of others. It consists in a supreme and selfish regard to one's own interest, and in opposing the greatest good of the universe. In holy love, which is universal, impartial and disinterested, the moral character of God essentially consists.

2. It is then very evident that a conformity to God's moral character is holy love.

Every holy being is like God in the most important and excellent respect. Adam was created in the image of God. He was upright, free from all sin, being perfectly conformed to the law of God, which requires perfect love. Christ is called "the brightness of the Father's glory, and the express image of his person." He was "holy, harmless, undefiled and separate from sinners." The law of God was in his heart. He was wholly influenced by holy love. When saints are conformed to God's moral character, they are perfectly benevolent. All their natural selfishness is destroyed. They then supremely desire the greatest good of the whole, and seek no selfish interest. The wisdom, power and goodness of God are all engaged in producing the greatest sum of holy enjoyment. All holy beings unite in the de-

signs of God, with all their hearts and souls, with all their minds and strength. Saints, in the exercise of holy love, rejoice to be in the hands of God, and to be at his disposal for ever. They feel no opposition to God, or to his designs. For they know he is able and willing to accomplish the most important purposes. These purposes all holy beings supremely desire. And they are pleased that whatever is inconsistent with them should be sacrificed. Now they, who are perfectly holy, are perfectly satisfied. For nothing, which is on the whole contrary to their desires, ever exists. All saints will, finally, be conformed to God, and then they will be perfectly blessed. The apostle says to the church at Corinth, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." By beholding the glory of God, saints increase in holiness until they are perfectly conformed to his moral character. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Every saint will finally behold God's face in righteousness, and he will then be satisfied.

We now proceed to show that saints cannot be satisfied, until they are conformed to God's moral character. For,

1. Saints cannot be satisfied with the possessions and enjoyments of the world. These can, in no degree, answer their prevailing desires; for they have experienced holy and spiritual enjoyments. When saints

behold the beauty of God, they turn with sickness and loathing of heart from all created objects. Every saint says unto God, "Whom have I in heaven but thee? and there is none on earth I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." The men of the world, who seek no portion but earthly possessions and pleasures, never gain enough to satisfy their desires. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Should a man gain the whole world, it would no more satisfy his desires, than drinking satisfies the drunkard. They, who forsake the fountain of living waters, and hew them out cisterns, broken cisterns that can hold no water, labor in vain, and spend their strength for nought. Can they, then, be satisfied with the vanities of time, whose souls pant after God, as the hart panteth for the water brooks? Whose souls thirst for God, for the living God, and feel an ardent desire to come and appear before God? Ask the saint what is his chief desire, the answer of his heart is, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." To all, who have an earnest of the inheritance of the saints in light, the possessions and enjoyments of the world are "vanity of vanities, vanity of vanities, all is vanity." But though saints despise the world, when offered as their

portion, they enjoy the good things of this life more highly and more purely than sinners; "For godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come: but they, who hunger and thirst after righteousness, can never be satisfied, with sensual enjoyments and earthly possessions.

2. Saints cannot be satisfied with the religious society, which they enjoy in the present life. They have great enjoyment in the company of their brethren, in religious conversation and in social prayer and praise. David, speaking of the saints that are in the earth and the excellent, says, "in them is all my delight." They, whose thoughts and affections are placed on things above, where Christ is at the right hand of God, have no delight in the company and conversation of those "who mind earthly things." But when saints are together, and their hearts are warmed with divine love, they have a sweet earnest of heaven. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion." In Christian fellowship the hearts of saints are knit together as the heart of one man, and they feel persuaded that throughout eternity, they shall enjoy unceasing delight in the society of the just made perfect. Then all will be purity and love. And all will be perfectly of one heart and of one soul. There will be no selfish affections, no jarring passions; "no sin to clog

their winged zeal, or cool their ardent love." But, in this life, saints are greatly imperfect. Each one is constantly oppressed with the weight of his own iniquity, and is often grieved by the sins of others. They are here called to share each other's pains, and sorrows, and discouragements, and temptations. However great the happiness of Christian fellowship in this life, it is often interrupted and always unsatisfying.

3. Saints cannot be satisfied with the imperfect communion with God, which they enjoy on earth. This is evident from the experiences of saints recorded in the holy bible. Job says, "O that I were as in months past, as in the days when God preserved me. When his candle shined upon my head; when by his light I walked in darkness. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand." These words well express the enjoyments of saints, when God is pleased to manifest himself unto them as he does not unto the world. "But now," Job says, as he relates his changes, "terrors are turned upon me. I cry unto thee, and thou dost not hear me. I stand up and thou regardest me not. When I waited for light there came darkness.—O that I knew where I might find him, that I might come even to his seat. Behold. I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand, that I

cannot see him." Thus Job bemoans the loss of communion with God. David prays, "Lord, lift thou up the light of thy countenance upon us;" and he then says, "Thou hast put gladness into my heart more than when their corn and wine increased." But again he says, "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily!" Again he says, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me. I will say unto God, my rock, Why hast thou forgotten me?" These examples, in the experiences of Job and David, prove that the communion with God, which saints enjoy in this life, is greatly interrupted; and instead of satisfying, increases their desires. Often at this day, do saints feel the love of God shed abroad in their hearts by the Holy Spirit. Then they have joy and peace in believing; such joy as is unspeakable and full of glory, and such peace as passeth all understanding. But their joy and peace are often interrupted, while they remain in this world of darkness and sin. "They wait for light, but behold obscurity; for brightness, but they walk in darkness." "Now, we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass

darkly, but then face to face ; now we know in part, but then shall we know even also as we are known." The highest delight of saints on earth is in communion with God ; but their highest communion with God does but inflame their desires to behold his face in righteousness. Whatever communion with God saints may enjoy in this life, they cannot be satisfied, until they are where Christ is, to behold his glory, and to see him as he is.

4. Until saints are conformed to God, they cannot be satisfied with themselves.

All saints desire to be perfectly holy. The words of David express the feelings of every saint, " O how I love thy law ; it is my meditation all the day, I love thy commandments above gold ; yea, above fine gold."—The apostle says, " I delight in the law of God after the inward man." If saints love God's holy law, they cannot be satisfied with themselves until they are perfectly holy. This declaration is confirmed by the experience of every saint. When persons first discern the beauty and glory of God, they also discern the exceeding sinfulness of sin, and their own vileness, and they loathe and abhor themselves. They see that they are as an unclean thing, and all their righteousnesses as filthy rags. When God has given them an hope of eternal life through Jesus Christ ; when they have a sense of forgiveness in their souls, and even when they are filled with all joy and peace in believing, they are very far from being pleased with themselves. God says, " I

will establish my covenant with thee, and thou shalt know that I am the Lord ; that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame when I am pacified towards thee." They, who are forgiven of God, remember their ways and all their doings in which they have been defiled, and loathe themselves in their own sight for all the evils they have committed. They also constantly watch their hearts, and regard all their present sinful affections. The more they know of the plague of their own hearts, the more are they dissatisfied with themselves.—When persons are first called out of their natural darkness into God's marvellous light, the new objects that engage their attention are not clearly discerned. They then see men as trees walking. But they soon learn more distinctly the nature of that spiritual worship which God requires. They see more clearly the extent and spirituality of the law, which they receive as the rule of their hearts and lives. They know more of sin and of the deceitfulness and desperate wickedness of their own hearts. They feel their corruptions, which for a time seemed dead, reviving with great strength and malignity. They feel themselves to be bound, whether they eat, or drink, or whatever they do, to do all to the glory of God. But they find selfishness struggling in their hearts. They feel pride swelling them with high feelings and vain imaginations. So strong and malignant is sin in the hearts of saints,

that they often fear they shall be utterly conquered and taken captive by Satan at his will.—Though a saint may seem over strict to others ; though he be guarded in all his words and actions against what is evil ; tho' to his fellow saints he may seem humble and self-denying to an high degree ; yet he sees and feels more sin in his own heart than he can easily imagine there is in other human beings. He feels himself to be the most inconsistent of all beings. The words of the apostle well describe the views and feelings of every saint :—"We know the law is spiritual, but I am carnal sold under sin. For that which I do, I allow not ; for what I would, that do I not ; but what I hate that do I. To will is present with me, but how to perform that which is good I find not. For the good that I would, I do not ; but the evil that I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. With the mind I myself serve the law of God, but with the flesh the law of sin.—O wretched man that I am ! who shall deliver me from the body of this death ?"—The most eminent saints abhor themselves the most. God said of Job, "There is none like him in the earth, a perfect and an upright man, one that feareth God and eschueth evil." Yet Job said of himself, "Behold, I am

vile. What shall I answer thee ? I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." David says, "There is no soundness in my flesh, because of thine anger ; neither is there any rest in my bones, because of my sin. For mine iniquities have gone over my head as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness." When the psalmist saw the prosperity of the wicked, he began to repine.—But he was soon convinced of his ignorance and folly, and said unto God, "I was as a beast before thee." "Surely," said Agur, "I am more brutish than any man, and have not the understanding of a man ; I neither learned wisdom, nor have the knowledge of the holy." When Isaiah beheld the glory of the Lord, he cried, "Wo is me, for I am undone, because I am a man of unclean lips ; for mine eyes have seen the King, the Lord of hosts." When Daniel had his great vision, he says, "There remained no strength in me, for my comeliness was turned into corruption, and I retained no strength." Paul calls himself the least of the apostles, and says he was not meet to be called an apostle. He calls himself the chief of sinners, and less than the least of all saints. No words could express his self-contempt, and self-abhorrence. He says, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things

that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Such have been the views and feelings of the most eminent saints. And surely they have been far from being satisfied with themselves. No saint can be satisfied with himself, until he is perfectly conformed to the moral character of God.

The preceding observations naturally suggest some important reflections.

1. Since none can be happy without being conformed to God, such opinions, as do not enjoin a conformity to God, lead to destruction. Some imagine that it is no matter what men believe. In their great liberality, they profess to be the friends of every creed.—Persons of such liberality are the enemies of the cross of Christ. And when they boast of their liberality, they glory in their shame. For they, who make no distinction between falsehood and truth, will make no difference between sin and holiness.—Others imagine that it is not possible to know what opinions are right and what are wrong; what ought to be believed and what rejected.—But conformity to God is the essence of religion. Without this we can perform no duty, and can receive no holy enjoyment. Whoever, then, believes such opinions as flatter him with an expectation of happiness without being conformed to God, believes what is false, and will, sooner or later, lament his delusion. They, who desire to know what they ought to believe, will be safe in believing such opinions as teach them

to be like God, and in rejecting such opinions as do not teach them to be like him. Do your opinions teach you to be holy? Then they teach you to be like God; for he is holy. But if your opinions allow you to roll sin as a sweet morsel under your tongue; then they are false and lead to ruin. Do your opinions teach you to be just, merciful, kind and forgiving? Then they teach you to be like God, and lead to happiness.—But if you can follow your opinions and yet be unjust, unmerciful, unkind and unforgiving; then by following them, you will become worse and worse, and fast ripen for destruction. Do your opinions teach you to love the character of the righteous and to hate the character of the wicked? Then they teach you to be like God. For the righteous Lord loveth the righteous, but the wicked his soul hateth. Do your opinions teach you to rejoice that God will save the righteous and destroy the wicked? Then they teach you to be like God. For he rejoices to show his wrath and make his power known upon the vessels of wrath fitted to destruction; and to make known the riches of his glory on the vessels of mercy afore prepared unto glory. If your opinions teach you to love what God loves, and to hate what he hates, and to rejoice in what he does; then they lead to happiness. But if your opinions allow you to hate what God loves, and to love what he hates, and be displeased with what he does; then they lead to endless sorrow.

2. As saints cannot be satisfied until they are conformed to

God, there is but one path that leads to heaven. Many at this day are saying, "Lo, here is Christ, or lo, there." But Christ has fore-warned us not to believe it. False Christs and false prophets have arisen, and they shew great signs and wonders; insomuch that, if possible, they would deceive the very elect. No wonder then that many are deceived, and being blinded, go down to the chambers of death. Yet, they bless themselves in their heart, saying, We shall have peace, though we walk in the imagination of our heart. Many flatter themselves their salvation is certain in whatever way they may walk; but the destruction of every soul that is not conformed to God is certain. For "without holiness no man shall see God." Christ said, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat. Because straight is the gate and narrow the way that leadeth unto life, and few there be that find it." When Christ was asked, whether there be few that are saved, "he said unto them, Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in and shall not be able." Christ said of his disciples, "They are not of the world, even as I am not of the world." He said to the Father, "I pray for them, who believe on me, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." Of the first Christians it is written, "The multitude of them that believed were of

one heart and one soul." The inhabitants of heaven are all of one heart. They are all perfectly conformed to God. And all who are now in the way to heaven are essentially of the same character. They are all in some degree conformed to God. But they who are not in their hearts conformed to the moral character of God, whatever may be their outward appearance, whatever may be their profession and expectation, are in the broad road that leadeth to destruction. Since none can be happy without being holy, there is but one path that leads to heaven, and that is justly called the narrow way that leads to life.

3. Since none can be happy, without being conformed to God, an essential change in the moral character of sinners is necessary to their salvation. Sin renders mankind, not only unworthy, but also incapable, of happiness. "The carnal mind is enmity against God. For it is not subject to the law of God neither indeed can be." But God will never change, and his law will never change. The sinner then must change, or perish. And it is not a partial change, nor any outward reformation that fits men for heaven. "The Lord seeth not as man seeth. For man looketh on the outward appearance, but the Lord looketh on the heart." Sinners have no relish for holy enjoyment. They have no delight in the service of God. How then can they spend eternity in his service, unless they become new creatures? God says to sinners, "Make you a new heart and a new spirit; for

why will ye die ?" The apostle says, " If any man be in Christ, he is a new creature ; old things are done away, behold all things are become new." Sinners must be created in Christ Jesus unto good works ; they must put off the old man and put on the new man, which after God is created in righteousness and true holiness, or they cannot join the holy society of heaven. Unless they be transformed in the renewing of their minds, not heaven, but hell will be the proper place of their future and eternal existence. Marvel not, therefore, that Christ repeatedly said, " Except a man be born again, he cannot see the kingdom of God."

4. If saints cannot be satisfied until they are conformed to God, then we may see why they have so little enjoyment in religion. It is because they are so little conformed to God : because they do not keep themselves in the love of God. When the young convert first sees the glory and beauty of the divine character, he is filled with love. And therefore he has comfort and peace and joy. If he would keep his affections on God, his enjoyments would continue and increase. But young converts suffer created objects to entice their hearts from God. Then they wander from vanity to vanity, and vexation of spirit attends them, until they again see and love him whom they have chosen as their beloved. When Christians are in darkness and distress of mind, when they go mourning all the day, it is not because God's hand is shortened that he cannot save, or his ear heavy, that he cannot

hear. But it is because their iniquities have separated between them and their God, and because their sins have hid his face from them that he will not hear. It is because they have ceased to love him who only deserves their affections, and whom they have vowed to love with all their hearts and souls, with all their minds and strength. Let them not then complain of God for hiding his face ; but let them complain of themselves for robbing him of their hearts. God will, in very faithfulness, afflict them, until they repent and perform unto the Lord their vows. Has the Lord Jesus Christ somewhat against any of his people, because they have forgotten their first love ? Let them remember whence they have fallen, and repent and do the first works. Then will the love of God be shed abroad in their hearts, and they will have joy and peace in believing. Follow the advice which Zophar gave to Job, " If thou prepare thine heart and stretch out thine hands towards God, if iniquity be in thine hand, put it far away and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot, yea, thou shalt be steadfast and shalt not fear. Because thou shalt forget thy misery and remember it as waters that pass away. And thine age shall be clearer than the noon day : thou shalt shine forth, thou shalt be as the morning. " Let saints keep themselves in the love of God ; then his candle will shine upon their heads, and by his light they will walk through darkness and fear no evil.—

5. If saints cannot be satisfied

until they are conformed to God, then they act wisely to deny themselves whatever hinders their growth in grace. Conformity to the character of God is the mark set before saints. If they gain this, they will enjoy increasing delight through eternity. But whoever fails of this must sink from woe to woe for ever and ever. The undertaking in which every Christian is engaged is exceedingly important. To gain a throne, to conquer a nation, to subdue a world, is a trifle compared with the subjection of the human heart to God. For on this depends an eternity of perfect joy. Present then all the possessions and honors and enjoyments the kingdoms of the earth can afford; well may the Christian tread them under foot for "the far more exceeding and eternal weight of glory." Can the world offer any object that shall check the Christian in his pursuit of holiness?

"A soul immortal, wasting all its fires,
 Thrown into tumult, raptur'd, or alarm'd,
 For aught this world can threaten, or indulge,
 Resembles ocean into tempest tost,
 To waft a feather, or to drown a fly."

Why then shall the world, or the flesh, or Satan prevent Christians from being steadfast, unmovable, always abounding in the work of the Lord? Why shall they ever say, "A little more sleep, a little more slumber, a little more folding of the hands to sleep?" They ought to be ever awake, and to gird on the whole armour of God and follow the Captain of their salvation. He has bought them

with his blood, that he might redeem them from all iniquity. All his commands are love. Whatever he requires, and whatever he forbids, every one ought cheerfully to obey, however great the self-denial, however great the sacrifice. When he commands them not to love the world, it is that they may have the happiness of loving God. When he commands them to deny themselves, and to take up the cross daily and follow him, it is that they may be with him where he is to behold and enjoy his glory. He has commanded them to cut off a hand, if it offend them; to cut off a foot, if it offend them; to pluck out an eye, if it offend them. For it is better to do this, than to have two hands, or two feet, or two eyes, and to be cast into hell-fire, where the worm dieth not and the fire is not quenched. Let nothing then hinder Christians in their heavenly race. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." Forgetting those things that are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus. Let every Christian feel the importance and the necessity of becoming perfect, even as his Father who is in heaven is perfect, and joyfully deny himself whatever hinders his progress in holiness. Then he may be able in truth to say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

SERATAH.

Nominal Christianity.

WHEN we consider Christ as coming from Heaven, on a work of pure benevolence, and revealing the grace of God ; when we read his works, all to deliver men from their bodily distresses, and preaching the gospel of eternal life, to the poor, it would seem that no offence could be taken with such a person ; especially, when he sought to himself no worldly reward, for all his benefits. But the event proved the contrary. There was a reason of offence in the sinfulness of men, which was the occasion of his death. The same exists every where, when the gospel is taught, in the purity of its doctrine, holiness of its precepts, and in such language that it is understood with personal application. It is a hard thing for the proud, the worldly heart, to hear it directly said, Thou art the man ; thou art the sinner that is meant ; thou art in the gall of bitterness ; thou art the person whose principles of heart are unfriendly to all the universe ; thou must go and sell all that thou hast and give to the poor, to have treasure in Heaven. In a land where Christianity may be called the national religion, there are very many who are willing to bear the name, in a general sense ; because it is scandalous to be of no religion ; perhaps also, because their consciences would startle to think they have no kind of defence. Still these are ready to be offended with the holy truths and holy living of the gospel. They are not nominal Atheists or Infidels ; but in practice they are both,

for they live without God in the world. To live without God in the world is practical atheism. The word atheists, is used in the original, by the apostle in the second chapter of the Epistle to the Ephesians, translated in our Bibles, " living without God in the world." If we go no further in teaching the gospel than this " that it is a scheme of divine wisdom, by which God becomes the friend of men, and will save them from eternal death," no offence is taken ; but explain this gospel ; lay open the wickedness of the human heart ; attack its vices ; pronounce its sentence of condemnation ; shew that it is a just sentence, and will certainly be executed, without unfeigned repentance and newness of life ; tell men that their pride, their love of the world, which so engrosses them that they do not think of God, their dissipated thoughts and prayerless lives, will prove the ruin of their souls ; urge upon them faith, repentance, humility, meekness, poverty of spirit, purity of heart, mourning for sin, thirsting for righteousness, and that they must become new creatures through an experimental acquaintance with Christ ; do this in such a manner as actually says to their understanding, thou thyself art the sinner, under all this guilt, and this danger ; thou art the person meant, who art urged to all these pure, spiritual duties of religion ; and the scheme of salvation, with which they were before contented, will become offensive. They will think these are hard sayings, who can receive them ; or if there be any kind of truth in all this, it is

either unnecessarily, or imprudently, or rashly expressed, and had better not have been brought into such a gloomy, offensive view. But Christ expressed all these truths, and can there be a better pattern to follow? He knew what truths ought to be spoken, and in what words. He did not refrain, because men disbelieved and were offended. He knew the worth of the soul, and what fidelity demanded from him. Also, how differently these things will be viewed before the bar of God, from what they are by dreaming sinners, who do not like to be awaked from the sleep of death.

I will instance in some things, that give offence to many people, who would very willingly be nominal Christians, if they could be so without molestation; or if they could extricate themselves from the offensive doctrines and precepts of the gospel, so as to indulge in a life of worldly unholiness. Among these are the doctrines of the natural, perfect depravity of our hearts; and the need of our being born anew by the Spirit of God. These two doctrines, were explicitly taught by Christ; they stand connected in the Christian scheme of faith as a basis of the whole, and must rise or fall together. These doctrines are generally offensive to nominal Christians, unless we explain them into such a nullity, as renders the whole gospel unnecessary. They do not like to hear of the regenerate and unregenerate, and of marks to distinguish the two characters; or of the Spirit and his offices, in a work of conviction on the understanding and

conscience of sinners, and of conversion in the people of God. It is not pleasant to hear the heart described as being selfish altogether, destitute of any good thing in the sight of God, condemned already by a holy law, abiding under wrath, and in a state of such enmity that it cannot be saved, without a change and forgiveness by Almighty power and grace. But these were truths which Christ both believed and taught. He says he came to seek those who were utterly lost under the power of sin; who were altogether blind to the beauty of holiness; out of whose hearts proceeded every evil work and imagination that he could name; who were opposed to God, and delighted to make his law void; yea, he went so far in describing the natural sinfulness of the human heart, as to say that men are of their father the prince of darkness, and will do his works, until recovered by that faith in him, which is holy in its nature and its effects.—He describes men as being dead to goodness, until they receive spiritual life of God through him. Of the origin and nature of this life, he particularly treats under the name of being born again. I trust, every reader hath some recollection of his remarkable discourse, on this point, with Nicodemus, in which he declared with great emphasis, "Verily, verily, I say unto thee, except a man be born of water and the spirit he cannot see the kingdom of God." Then he assigns the reason of this necessity, "That which is born of the flesh is flesh; that which is born of the spirit is spirit;

therefore, marvel not that I said unto you, ye must be born again." That is, men are born by nature, into existence unholily creatures, and unless spiritually born anew by the Holy Ghost, they can never either know or enjoy the blessedness of God's presence in heaven. He describes the effects of this change, which he often intimated, as giving to the mind a new sight of divine glory, a new disposition of obedience, and new sources of delight. All that he said, in his repeated promises of the comforter, of his offices in our salvation, of his work in the minds of both saints and sinners, is a confirmation of these views, both concerning the sinful state of man by nature, and the new heart given by divine grace.

The spirituality of a Christian life, by constantly looking to him, for help, righteousness, and peace; and receiving from him the aids of the Spirit to preserve the Christian graces in exercise, are subjects on which Christ frequently expatiated in some of his most divine discourses. Subjects of this kind, although well understood by the real Christian, are both unintelligible and offensive to nominal Christians.—They go beyond their knowledge, disturb their fancied hopes, and exhibit a lovely view of the Redeemer, which they have neither seen nor desire; on which account, some of his most spiritual comforting discourses are to them altogether without meaning. Our blessed Lord did not describe real religion, as any thing like mere human prudence, or a selfish care over our-

selves to escape punishment, or as what men had wisdom to make or preserve in being for themselves without the assistance of the divine spirit, or as consisting in creeds of belief, or external forms, ceremonies or works, without a conformity of temper to God. Religion was by him described as the kingdom of God within the soul; a divine nature inwrought by the Holy Ghost, through the gospel, flowing forth in exercises of love, repentance, faith, humility, trust and joy in God, weanedness from the world, with every kind affection and good work towards men; a principle of holiness in the heart, kept alive by communications from himself, the living head. These ideas are beautifully and familiarly illustrated by his being the vine and Christians the branches; by abiding in him to bear fruit; by his giving that water, which is within the soul a fountain, springing up unto an everlasting life of satisfying blessedness and glory; by his being the bread of life that cometh down from heaven, which must be received by faith to nourish the holy life within his people; and that those who do not eat of this bread cannot see life. As his representations of this nature were unintelligible and offensive to the unbelieving Jews; so, they are the same to nominal Christians.

Persons of this description take offence, when they are clearly pressed to the Christian duties of subordinating all their present prospects to the glory of God, and the interest of his kingdom; to be weaned from

the world, denying their own sinful affections, and repressing all anxious care for the pleasures, riches or honors of time, that they may excel in the duties of a life godly in Christ Jesus.

The following are maxims of truth hard for them to embrace, "Whether ye eat or drink or whatsoever ye do, do all for the glory of God."—

"Let your light so shine before men, that seeing your good works, they may glorify your father who is in Heaven."—

"Be ye perfect as your father in Heaven is perfect."—"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." There are many similar descriptions given by Christ, requiring spirituality of the affections, and a life of faith in him to be his people, all of which are necessarily offensive, to such as trust in the form without the power of godliness.

To such persons, close self-examination by the strictest rules in the word of God, and frequent prayer are disagreeable duties.—Perhaps there is no rule, that will more generally be useful for distinguishing between real and nominal religion, than the pleasure or aversion to these duties.—Every sincere believer is willing to be searched. Such representations of divine truth as give him the most assistance in exercising his own

heart, to discover every sin and neglect in duty, are the most pleasing to him; and in the use of them he prays, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me into the way everlasting." Although self-examination, when strictly performed, discloses many sins to the Christian's own knowledge, for which he has reason to mourn; yet it assists him in expelling them, and increases such exercise of grace as is his comfort. A duty so imposing, so excellent a means of sanctification, must be a pleasurable one, notwithstanding all the occasion which it furnishes for mourning before God.—On the contrary, a nominal Christian dreads such clear application of truth to his own case as discovers to him his insincerity. The truths by which examination must be made, are in their nature disagreeable to his taste, unpleasant in meditation, and contrary to his practice.—They set before him the moral purity of God; with the broadness of his commandments; at the time, when they strip him of false hopes, filling him with fear of the judgments to come.—It is not strange that such fly from the duty of self-examination, that they may indulge more quietly in the pleasures of a secure life.

The same remarks apply to the duty of prayer, for none is more pleasurable to a Christian; none more toilsome to the minds of such, as have not the power, the reality of godliness. Such may submit to it from

custom, without any due sense of the truths which are repeated before God ; they may be driven by fear of conscience, or bribed by the hope of purchasing heaven, to a formal attendance on short seasons of worship ; but they do not esteem either the sanctuary, the room of private worship or the closet, the paradise of their blessedness. They do not anticipate a pleasure in the duty of communing with their brethren, or in the hope of unbosoming themselves, in their Saviour's presence, that the smiles of his countenance, and the joys of his spirit may enter their hearts.—Instead of saying in the duty, it is good to be here, they have an anticipation of terror in being so near the Lord. It is the spirit of a sincere Christian to pray without ceasing ; he laments that he cannot oftener join with others in the duty ; he gladly closes the door of his secret place, that he may shut out the cares and follies of the world, and lay his mind open to the influences of divine grace. It is from what he experiences in his devotions here, that he forms his most correct notions, of the heavenly joy in seeing and praising the Lord. The subject ought to engage the inquiry of every one. It is of importance to all that they be truly religious. All men live, therefore must die ; all are under a law, that may be transgressed, but cannot be put away ; all hear a gospel, which saves men from misery, by first saving them from their sins ; all are moral agents, and must, therefore be judged. L. X.

MISCELLANEOUS.

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MR. EDITOR,

ALTHOUGH I am not disposed to fault your Magazine, I should like it better if more of its pages were devoted to point out some prevalent immoralities of the day in which we live. Discussions on points of faith are often excellent, and to omit them wholly would be an unpardonable fault, but is there not a medium to be observed between wholly doctrinal and wholly practical ? Ought not vices to be scourged, as well as doctrines established ? Is it not as necessary for a Christian to live morally, as to be sound in the faith ! I know of many, some of whom read the Magazine, who are most disputatious concerning doctrines, when they have approached the nearest to the point of intemperance. Such people have need of piety, and doubtless of doctrinal information also ; but is not the first probable step for doing them good, to convince them of their awful plunge into a vice, which must reduce their families to shame and beggary, and destroy their own souls eternally ! Intemperance is a growing sin in the land, of which many are guilty, who do not suspect themselves to be on the verge of ruin. Before they are aware, a habit is formed, which after the discovery is made, they have not resolution to break. Several respectable physicians have informed me, that more than half the diseases they visit are produced by this odious cause ; and certainly, by far the

greater part of public crimes have the same origin. A man heated by intemperance is open to every temptation, liable to be fired by every lust, divested of every tender and delicate feeling, incapable of exercising prudence or common sense. He neither fears God nor respects men. It is absurd to think we cannot be sociable or generous to the friends who visit us, without first depriving them and ourselves of reason by the intoxicating draught. The practice looks more like a design to seduce them into some snare, than like true friendship or respect.

Some little distillery is now found in every neighborhood, to transmute the friendly juice of the apple into ardent spirits. Those who have only a small orchard, can now furnish themselves, at a little expense, with the means of ruin to themselves and families. It is become common, in many places, on a short call, or evening visit, to see the glass, in its unmixed state, passing through the whole family. Even the mother and the children must have their share. Such fiery treats cannot fail to destroy the organs of digestion and induce disease. It is not so much the pleasure of the palate in swallowing as the cravings of a debilitated stomach, and the lowness of spirit, which necessarily follows a debauch, that renders it so difficult to break the habits of intemperance.—Frequent warnings of the danger ought to be given in all our periodical publications. If I see this in your useful Magazine, it will embolden me to communicate something further on the subject.

MENTOR.

A short account of the life, conversion and death of Thomas Skinner.

MR. SKINNER was born of reputable parents, in the town of Harwinton. By industry and the blessing of God they had accumulated the greatest property in the town. In early life, as his contemporaries say, he was one of those boasters who delight in shewing their bodily vigor, and contempt of danger by hard lifting, wrestling and other kinds of bodily exertion. When I came into this town he was a communicant in the church. He did not appear to relish, what I esteemed the essential and distinguishing doctrines of the gospel; but no immorality could be charged upon him. He was one that united with the society in a strong opposition to my predecessor which issued in his dismissal. Hurried away by those ideas of the Christian religion, which are agreeable to the natural heart, he could by no means be reconciled to the scriptural and faithful preaching of that pious pastor.

In re-organizing the church, about twenty-two years ago, he made some opposition to the confession of faith which was adopted by the members. His moral character, however, was good. He was an attendant on public worship, and for aught that appears, in reality, thought himself, as he often has declared, to be a real Christian, and in the way to heaven. His principal aversion was to the doctrines of divine decrees, election and the regeneration of the heart by a sovereign act of

the holy Spirit. When he was informed that the death of Christ opened the way for the exhibition of mercy, in full consistence with the demands of justice, he chose to consider it in the light of a purchase for the sinner ; which of course, ought not to be withheld from him, if at any time he would ask for it. Indeed a variety of things, savoring of the selfish heart, gave reason to fear that he, like many others, was resting on a sandy foundation.

This was realized to himself about thirteen years ago ; as appears from a letter written, and sent to me, May 5th, 1799. A few extracts of which now follow :

REV. SIR,

" I now sit down to write (I think in the fear of God, with prayer that I may write nothing but the truth without disguise) a short sketch of my life, hoping it may be of some use in your hands to me or some others, and be a means to promote the glory of the ever blessed God.

" My education and reading of the bible taught me when young, to believe that I was ruined in Adam, that I was prone to evil, that Christ came to save such lost and ruined sinners ; yea I had learned the whole Christian religion in theory ; but now am of opinion that I never felt it with power.

" About the middle of January last, I began to feel more solemn than usual ; and when the awakening began, I attended and began to call in question my hope on which I had lived for, I believe, twenty-five years. I was rather loth to examine closely, but felt uneasy,

and lived along without giving it up, till, as near as I can recollect, about the 10th of March. As I lay on my bed at night, without sleep, with the greatest reluctance I gave it up ; and O, the strange uproar that was in my mind—an old sinner, *fifty years old*, without hope and without God in the world ! It seemed too much to endure—the utmost despair for a few moments ensued.

He then proceeds to state that, by the mercy of God in Jesus Christ, he was not long in this situation ; that he was called to see the wickedness of his conduct, either in despairing of divine mercy, or despising divine justice ; and in the full view of his wretched condition he was brought to say, " Here I am, O Lord, in thy hands, if thou make me miserable it will be *just*, but O, magnify thy mercy and free grace in saving such a wretched, old, vile sinner as I am."

He then proceeds to state that for some time he paid no particular attention to these exercises, so as to obtain any hope that he had then passed from death unto life ; but after this, he writes, " I found myself engaged for the good of others, my old prejudices were in a great measure eradicated, my love to God and good men encreasing. These, and my freedom of speech on religion, my love to read the bible, and the *newness* of it ; and a number of things, too many to write, make me conclude that if I am a *real* believer now, it is only from the abovementioned time, when I was a few days more than fifty years of age. Oh, if I am not deceiving myself, what super-

abundant mercy to such an old hypocrite O ! sir, pray for me, for I find the Canaanites are strong in the land ; I find I want the captain of the Lord's host to go before me and destroy them. This account I have examined over and over, and I find it is as near as I can put it down on paper."

After subscribing his name, he adds the words of Dr. Watts,

"Great is the work my neighbors cried,

"And own'd the power divine,

"Great is the work," my heart replied,

"And be the glory thine."

This narrative was necessarily short—but the more detailed account given in private conversation ; the surprising change of his views respecting the great doctrines of the gospel ; his uniform zeal for the cause of God ; his very different and Christian demeanor for almost thirteen years ; and the affecting instances of his voluntary humiliation, for the effects of his prejudices, which had taken place fifteen or twenty years before, and were forgotten, afford good reason to believe that he experienced the new birth at the time he mentions. He was often expressing admiration of the wonderful grace of God to any man, but especially to him, an old hypocrite as he called himself.—Indeed, humility and self-loathing were visible in him from that period, to his dying hour. All things in which the inner man was concerned, became, as far as man could judge, entirely new.—And in his great ardor for the salvation of souls, he became a blessed mean of

introducing and forwarding the precious revival among the youth in the year 1805.

He had on a certain day visited a young woman who was sick, and it was apprehended by herself and others that she could live but a few hours.—She was one of the trophies of victorious grace about the time of his conversion ; and has lately gone to the place appointed for all living—and we believe to immortal happiness. He found her very weak in body, but *strong in faith*. Her heavenly conversation, her triumph over death, and her joy in the sweet hope of being soon in the "full enjoyment of God," deeply impressed his heart. He returned home full of the idea of the supreme blessedness which true religion can afford, even to the young, in the near prospect of death. He found some of the neighboring youth on an evening visit to his children.—After constraining himself to wait a while, lest he should appear abrupt and unseasonable, at nine o'clock he entered the room where the young people were, in the usual gaiety of their hearts ; and having seated himself, while every eye, in a sort of enquiry, was turned towards him, he began to express his regards to them for the respect they had shewn in visiting his children. Then he passed to the scene he had witnessed that day and asked them, if as dying creatures they would not prefer her state to any that this world can afford, remarking that the only way to possess it was, like her to be born again ; and with many exhortations, pressed upon them the importance of *seeking first*

the kingdom of God. The effect was, one or two of the youths, who have since become hopefully the heirs of glory, went home wounded in spirit. Here the visibility of the awakening began, and in a little time, more than seventy, principally youth, were, as we trust, added to the Lord.

This circumstance is mentioned chiefly with a view to encourage a prudent conversation with the young in the concerns of their souls. The effects of it when judiciously applied can do no harm, and may, as in this case, be the means of unspeakable good.

Some time in the year 1810, a disorder seized him which appeared very dangerous. During the last twelve months he had given up the idea of recovery, being now in his sixty-third year.—In this period he had many and delightful anticipations of heavenly blessedness. He seemed to desire to depart.—His humility, devout love and filial resignation were often brought into lively exercise. A few weeks before his death, his mental faculties became in some measure impaired; he was unable to put his ideas into ready and suitable language; of this he was sensible himself.—In the month of December last, there was scarcely any alteration in him till the Sabbath evening, December 29th, when he was suddenly taken much worse, and in about four hours breathed his last.—He could speak but little but was understood to say—"I am going into eternity,—pray for me."—It is believed he died the death of the righteous.

One thing it may be proper here to remark. We might justly expect that a person, so wonderfully delivered from a false hope, would have a great anxiety for many, who, perhaps, are resting on the same sandy foundation on which he once rested.—Accordingly we find him thus anxious; for an improvement in this view he wrote his letter to his Pastor. And he often appeared to be apprehensive that there were many in the churches of Christ, who, as he did once himself, are *blessing themselves in their own eyes while they are not washed.* On this account he would often say, 'I meant to be religious, and really thought I was, but now I know I was not, and was as far from the true religion of the Scriptures, as darkness is from light; and indeed his whole conversation shewed that he had a full conviction that in all his religion, antecedent to the time mentioned, he had nothing of that *spirit of life in Christ Jesus, which makes free from the law of sin and death.*

In the benevolence of his heart, and from an experimental sense of the eminent danger arising from a deceitful hope, he was anxious that all professors should examine the grounds of their hope with impartiality and perseverance.—He was sure that nothing but experience of the life of God in the soul, witnessed by correspondent fruits according to the scriptures, ought to afford any tranquillity of hope. If this should be admitted into your Magazine, and should be the means of exciting one self-deceiver to examine himself close-

ly, an object of great importance would be accomplished.— That there are foolish virgins, who have no oil in their vessels with their lamps cannot be doubted; that they may be sensible, before the awful cry, "Behold the bride-groom cometh," must be the fervent prayer of every true Christian.

Yours, &c.

JOSHUA WILLIAMS.

Harwinton, Jan. 21, 1812.



MR. EDITOR,

If you think the following proper for the time, please to communicate it to the Christian public, through your useful Magazine.

ONE of the greatest and most pleasing benefits we receive by the Magazine, is periodical accounts of institutions designed for spreading the word and knowledge of God. The number of these institutions, and the ardor which some have discovered in the good work, are wonderful, and fully prove it to be from the Spirit of the Lord. It used to be said these things ought to be done; but where are the means, and who are to be the instruments? Instruments for propagating the gospel must be formed by God himself, nor have we any reason to doubt he will do it, when his providence opens a suitable sphere for their exertions. He, who changed persecuting Saul, and constituted him chief of his apostles to the Gentiles, hath the residue of the Spirit; he can both prepare and dispose our young men, to carry his

name into the distant corners of heathenism. When his people see their own duty, pray for his assistance, and, according to their ability, offer for their support, and furnish means for translating the Scriptures, the church need not fear the faithfulness of God in providing proper instruments to speak in his name. His sanctifying Spirit can form those for this duty, who are now opposed to the truth; nor ought we to go before him in our conjectures, who they will be, or at what hour they will be called. It is the duty of all who love the truth to offer freely for the building of the tabernacle; the Lord will find his own Bezaleels to fashion the work, and priests to bear it on their shoulders. This is a common duty on all Christians: none have a right to say their property is small; that they have many expenses already, and that if the rich would give but a small part of their abundance, this would be sufficient. Doubtless it would; but remember, Christians, that it is but a few of your number, who are rich in the goods of this world. A few there are, and some of these have already offered, and still continue offering richly to the use of the Lord. One principal means through which many become rich, is devoting all their thoughts to the world, or avariciously holding all that comes in their possession; from such nothing can be expected. They cannot serve God and mammon at the same time. When they have not any concern to save their own souls, they never will think or feel the importance of saving others.

Shall Christians depend on these to build the kingdom of the Lord whom they love? Do they not better know the human heart than to think it? Or is there any great reason to think, that Christ will put this honor on those who have amassed their great wealth, perhaps, by breaking his laws, certainly by forgetting him. It was to a poor widowed saint, who could give but a single farthing, to whom our Lord bequeathed the honor of having her name told wherever his gospel should be preached. It is persons comparatively poor, but rich in faith, that must form a greater part of the funds for giving religious instruction to mankind. If all Christians, who are not rich, give but a small sum each, the amount will be sufficient to publish the Holy Scriptures in all languages; disperse millions of religious tracts among the wicked and ignorant; and teach the gospel to as many millions, who now worship idols, in perfect ignorance of Christ's name.

There never has been before so serious a call as at present, on all who love the souls of men, to devote a small part of their increase to some of the purposes of Christian charity which are now open before the public. Some Christians, who have heretofore given, may be ready to say, How can all these calls, which are every year opening, ever be realized? The mind, which thus begins to object, is besought neither to be alarmed, nor to despond, before the following things are well considered:

If the friends of Christ's king-

dom and immortal souls will unite, they may do much more than in centuries past has been conceived. It only needs that the spirit of liberality be generally diffused, and become practical, and the work is done. Let those who have ability give accordingly, and every one who names the name of Christ do so much, as he would not be ashamed to tell a Christian brother, on account of its smallness compared with his means: let every one contract his customary expenses of living, in some little articles that contribute neither to health, comfort or piety; but only increase conformity to the sinful fashions of the world: let every one have fixed seasons for laying by as God hath prospered him. It was a direction of Paul to the first Christians, that every one, on the first day of the week, should lay by, as God had prospered him, for the relief of those poor saints, who were reduced to distress by persecution. The precept was divine, the spirit an imitation of the benevolent Jesus, the example worthy of being followed for the instruction of perishing heathen.

Let every one, in determining what he shall give, indulge the following reflections:—"I am now giving to him, who gave his life for my soul; who devoted his whole time in doing good to others, relieving their infirmities, and in preaching the gospel to the poor: and who died to purchase eternal life, which he directed to be taught in his name, to all nations. I am now giving to him by whose providence all my dai-

ly wants are so supplied, that although I am not rich in the world, I have a sufficiency and to spare. I am giving to him, who hath expressly commanded those who have received the gospel, to communicate its knowledge to their perishing fellow-creatures; to send them his word in such languages as they can read; to support qualified instruments, filled with a love of God and of souls, in travelling the dark regions of heathenism, and preaching the gospel to men perishing for lack of vision, who have not yet heard that Christ died for their salvation. What I now give may be the means of recovering some soul from eternal death to eternal glory. Before I determine the quantity of my offering, let me think what Christ himself would give were he now acting in my place, for his example ought to be my rule." Such reflections as these greatly assist those who are doubting what they ought to give. The high call, the command of God, and the worth of souls, should be seriously considered before any determine to neglect the duty.

To those who impart liberally, the labor of love shall not be in vain in the Lord; for even a cup of cold water, given in the spirit of a disciple, shall not lose its reward. No man hath any reason to think that he will be poorer in the goods of this world. He that casteth his bread on the waters, with pious intentions, shall after many days find it; if not in this, certainly in the world to come. There is an unseen direction of Providence over all our secular con-

cerns, either blasting or prospering them. Those who lend unto the Lord, have reason to believe, that he will repay to them, in this life, what they devote to his cause, if not by his blessing on their properties, by some other good that is more valuable than wealth.

Liberality to the cause of religion, doubtless brings to the giver, spiritual blessings of infinite value. Many of the inhabitants of Connecticut have reason to acknowledge the truth of the remark. It was but a short season after the Missionary Institution was brought into effectual operation for instructing the people in the new settlements, before the Spirit of God was shed down in a new manner, on many of our congregations. Many of those, who contributed to send the word of life to the poor on our borders, beheld its power in the hearts of their own families. The writer remembers to have received the following information from a pious man: "He had from his youth hoped himself to be a Christian, and professed publicly. After he commenced the family state, though his beginning was small, he was so prospered that he acquired, by husbandry, a property handsome for the place in which he lived. At the same time his family had become very numerous. He was filled with anxiety how to provide for so large an offspring as God had given him, which he afterwards saw to be a great sin. In the spirit of worldliness he many times neglected family religion, and too often the public worship of God. Religious

instruction of his children he wholly neglected. At this time, public collections commenced for missionary labor in the new settlements. He not only neglected to give, but spoke against the measure, whereby sundry persons were prevented from imparting their precious alms. By the reproof of a poor, pious neighbor, he was brought seriously to reflect on his conduct, which issued in a full conviction, that his neglect was sinful and ungrateful to God, who had richly prospered him. On the next similar occasion, determining to repair the injury he had done to so good a cause, he both contributed liberally himself, and assisted the members of his family and several poor persons to do the same. When his children enquired the reason of this change, he explained to them the importance of having the gospel preached to the destitute. One of them instantly replied, if this was a matter of such importance, they must all be guilty for not more punctually attending the worship of their own parish. From this time the whole family were constant attendants on public worship, and religious reading and conversation was introduced. One year after, several of his children became deeply impressed with the necessity of true religion. The work spread in the family, and was the beginning of a revival in the town. More than half of this family of youth, including several near relations, became hopefully pious.

Several years after, two sons of the family who had now removed to the new settlements,

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through the instruction of missionaries, received the same blessing from God. The pious man ended his narrative in tears, by saying, "O see how faithful a pay-master the Lord is! but we must give to his cause, not to make a bargain with him, that we may receive as much again, but for his honor and a love to the souls of men." His last remark, describing the motives to liberality, are very worthy of observation.

As Magazines containing religious intelligence are read only by a few, in any place, these ought to acquaint their brethren, who have not the means of information, and urge upon them the duty here recommended.

The friends of Zion can never have a better opportunity, or more urgent reasons to give liberally. That God hath come in his anger to shake the apostacies of the church, is apparent; but we hope he hath a blessing in his hand, for the benighted nations, and all who fear his name.

PHILOCHRISTOS.



THE EDITOR, returns his thanks to *Philochristos* for the preceding communication. No subject can have a higher claim on the attention of Christians of every denomination; for although divided in sentiment concerning ceremonies and some few points of speculation, they believe in the same Lord, are purchased by the same blood, and sanctified by the same Spirit. Let not party names and

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the prejudices of ignorance frustrate the present prospect of communicating the gospel to millions of Heathen, who are ignorant of Christ and his word. Whether God be worshipped by prayers read, or spoken without book ; whether baptism be performed by immersion or pouring of water, are points in which multitudes disagree, doubtless sincerely to themselves ; but we must believe they are of less importance than giving the knowledge and word of life, to half the population of the world.

The Editor would inform the readers of this Magazine, that the Rev. Doctor Johns, an intelligent and pious Baptist Clergyman, and Fellow of the Royal College of Surgeons in London, has recently passed through Connecticut, on his way to Philadelphia, for a passage to India. By the recommendation of the Clergymen of every Christian denomination, in Boston, Salem and Beverly, he obtained there a subscription of \$ 4624, towards

translating the Bible into the Eastern Languages. Many such sums will be necessary to complete the good work. Christians are able, and we pray the Lord to open their hearts to give.— Six hundred millions of Heathen speak the languages, into which the translations are begun.

The following is an extract from the Prospectus, given of the progress in translating and printing :

“These translations have been making into Twelve Languages, viz. 1. *The Bengalee*. 2. *The Orissa*. 3. *The Telinga*. 4. *The Guzerattee*. 5. *The Kurnata*. 6. *The Mahratta*. 7. *The Hindoosthanee*. 8. *The Seek*. 9. *The Sungskrit*. 10. *The Burman*. 11. *The Chinese*. 12. *The Thibet or Bootan*. Besides the printing of the *Malayala* and the *Tamul*.

“These numerous languages are spoken by an immense population, a comparative view of which is here given.

Languages.

1. Sungskrit,		<i>Read over all India.</i>
2. Bengalee,	{	<i>Spoken by a population equal to that of the U. S. of America.</i>
3. Orissa,	—	<i>Ireland.</i>
4. Hindoosthanee,	—	<i>France & Italy.</i>
5. Guzerattee,	—	
6. Chinese,	—	<i>Over all China, 300 millions.</i>
7. Telinga,	—	<i>England.</i>
8. Kurnata,	—	<i>The same.</i>
9. Seek, (or Sikh)	—	
10. Thibet,	—	
11. Mahratta,	—	<i>Great Britain.</i>
12. Burman,	—	<i>Burmah, 17 millions.</i>

“All of whom are idolaters ! and though more or less civilized, the greater part are the subjects of the most cruel superstitions. To mention one instance only :—“*Thirty thou-*

sand widows (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands.”

“The present state of the

Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The *Bengalee* Bible, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labor." The New Testament and Pentateuch are printed in *Sungskrit*; the New Testament, and the Old Testament, from Job to Malachi, in the *Orissa*. The New Testament in the *Mahratta* and in the *Hindoostanee*, is printed. In the *Chinese*, the Gospels by Matthew and Mark are printed off, and the New Testament will shortly be published. In 1809 the translation had proceeded to the end of Ephesians. The printing in the *Burman* and also in the *Seek* is begun. The *Telinga* and *Kurnata* may be commenced this year, (1811); the *Kurnata* and *Guzerattee* have been hitherto delayed by circumstances, chiefly of a pecuniary nature. The translations of all are much farther advanced than the printing; and the Missionaries express a hope that ere long, "All the nations of the East will hear in their own tongues the wonderful works of God." Besides the above, the Serampore Missionaries are printing the *Malayala*, translated from the celebrated *Syriac* version, under the direction of Mar Dyonysius, bishop of the Syrian Christians; and also the *Tamul*, translated by a valuable deceased Missionary from the London Society.

"It would be no easy task to fix any precise period for the completion of this great work; but from an estimate made in

1809, by Doctor Carey, some conjecture may be formed.—Four years had been assigned by him, in 1807, for the translation of the New Testament into ten languages; but the labor and expense attending the *Chinese*, (not included in the number) seem to protract that expectation. He adds: "In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press."

"The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr. Buchanan does honor to them and himself:—"Dr. William Carey, and Mr. (now Dr.) Joshua Marshman, are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures."*

"Dr. Carey is the author of *Sungskrit*, *Bengalee*, and *Mahratta* Grammars, and is preparing a Dictionary of the *Sungskrit*, *Bengalee*, and *English* Languages, and proposes to publish a collation of *Sungskirt* and *Hebrew* roots.

"Dr. Marshman is the Superintendent of the Translation of the Scriptures into *Chinese*, and is publishing the Original Text of Confucius, with a translation. The first volume of which has been printed off in a 4to. of 724 pages, with a preliminary dissertation on the language. It is dedicated by per-

* Christian Researches, American Edition, page 240.

mission to Lord Minto, and issued under his patronage.

"The excellent Mr. Ward is the author of a work entitled, "Account of Manners, Customs, &c. of the Hindoos, with numerous engravings of the Indian costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

"The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honourable the Governor General of India, Lord Minto."

The following is extracted from the subscription bill circulated in Boston, &c.

This work "has been undertaken from a conviction, that the BIBLE is the best gift of God to men.

"The Eastern nations, unlike most other pagans, are, many of them, able to read; and more of them disposed earnestly to listen to what the Bible contains. Even before the missionaries could furnish copies of the scriptures, "some asked for them with tears."

"The immense population of Asia has a peculiar claim on Christians, considering that from the East we received this heavenly gift.

"It has been prosecuted from a conviction that Christianity is a positive benefit to a nation, in every degree of its prevalence. Like the Guardian Angel of the human race, it meliorates the heart, enlightens the under-

standing, and banishes those superstitions which subject them to the most dreadful torments, and deprive an incredible number annually even of life!

"The light of truth has already done this *for us*,—enlightened Europe, and their benevolent descendants inhabiting these shores. A huge wooden image was the supereminent God of our Saxon ancestors; called by them the IRMIN-SULA.* Human sacrifices were offered by them in their worship—and on particular occasions, in the age of Druidism, it is credibly reported that they made images of wicker work, filled them with living men, and burned them alive. So that our ancestors surpassed the devotees of the more ancient, or those of the modern Moloch. So attached were they to these sanguinary rites, that centuries rolled on after the dawn of moral light before these customs vanished.—But in Asia, within a few years, after the development of light, the Hindoo throws aside his *shaster*, burns his idol, deserts the obscene and bloody temple of JUGGERNAUT, and worships in spirit, Him who made heaven and earth.

"Of the various methods employed for propagating Christian knowledge, that of giving the Bible, translated into the language of a people ready to receive it, is the greatest; and the only object in which all Christians, of whatever denomination, can conscientiously unite.

* Turner's Anglo-Saxon, in two vols. quarto.

"The expenses attending the work are great, and can only be met by a numerous people; for want of ample means, it has been more than once impeded: and it is of great importance that the present translators should not be suffered to stop, for whenever their labors must cease, it will be a loss not to be made up. The present, as well as a former attempt to aid it, has met with the munificent patronage of some worthy men, ready to every good work."

The monies subscribed in America are transmitted to Asia, by ROBERT RALSTON, Esq. a pious and eminent merchant of Philadelphia. MR. PETER W. GALLAUDET, merchant, in Hartford, transmits to MR. RALSTON what shall be subscribed in Connecticut.—An account of what is received by MR. GALLAUDET, and transmitted to MR. RALSTON, will be published in this Magazine.

MISSION SOCIETY TO AFRICA
AND THE EAST.

(Continued from p. 72.)

MR. Marsden, in a letter dated May 3, 1810, informs the society:

"On our arrival at Port Jackson, I found the merchants here had formed a determination to make a settlement at New Zealand, in order to procure hemp, &c. which that island produces. The people were appointed, who were to form the settlement; and every other necessary preparation made, and the ship ready to

sail under the sanction of the government: when, at the moment, a vessel arrived from New Zealand, bringing information that a ship called the *Boyd*, which had sailed from Port Jackson for timber to carry to India, had been burnt by the natives, and the ship's crew murdered, with the exception of eight persons. This was very alarming news; and deterred, for the present, the merchants from their intention of forming a settlement on New Zealand.

"Duaterra is much distressed for what has happened at New Zealand. I believe it will be found that we have treated the New Zealanders with the greatest injustice. It is much to be lamented that Englishmen should be such savages as they often are, when among poor heathens, whom they imagine they have in their power.

"No doubt but various reports will be spread in England against the New Zealanders—but it should be remembered, that they have none to tell their story, or to represent their injuries which they have suffered from European cruelty."

"I believe that the heathen nations around us will be enlightened from this colony, and the glory of the Lord will shine upon those, who are now sitting in darkness, and in the shadow of death."

In a subsequent letter, Mr. Marsden resumes the subject.

"This morning a person called upon me, who had just returned from New Zealand, in a vessel called the *Brothers*, belonging to this port. The New Zealanders behaved to

them in the kindest manner, and supplied the vessel with every necessary in their power. They gave them a bag of potatoes for a single nail, and afforded them every assistance. Ten of the sailors belonging to the Brothers took one of the boats and went on shore—and began to destroy the growing crop of potatoes. The natives remonstrated with them, when the sailors murdered one of the native men in the most barbarous manner, and behaved with the greatest cruelty to many of the others. Notwithstanding this act of wanton cruelty, the natives did no injury to the vessel or any of the sailors; but were satisfied with the captain assuring them, that he would complain to our Governor, and have them punished.

"I believe the loss of the Boyd, and the murder of her crew, were in retaliation for acts of cruelty and fraud, which had previously been committed at New Zealand by some Europeans. The acts of fraud and cruelty committed at New Zealand by Europeans are undoubtedly very great.

"I do not think it prudent for the missionaries to proceed at present. Duaterra is making great progress both in knowledge and agriculture—he works every day at one kind of labor or another, and will do as much work in a given time, as most men in the colony, and as well. I intend that he shall get a perfect knowledge of the culture and management of flax, as well as of different grain, vegetables, and pulse. He assures me, that, on his return to New Zealand, he will begin to cultivate his lands as we do, and will

send over some of his people for instruction, to live with me. He is very anxious for Mr. King to go with him, *to make a Sunday*, and to instruct his people—I believe something will be done for these poor heathens, as soon as the vices of our own people will allow it.

"I have three New Zealanders now living with me, two of whom are sons of chiefs. One of them was at New Zealand when the affair of the Boyd took place. The captain of the Boyd, according to this man's statement, took four New Zealanders from Port Jackson; one of whom was the son of a chief of that part of the island to which the Boyd went for spars. He states, that the captain flogged all the four New Zealanders, on the passage from Port Jackson. When they arrived, the son of the chief complained to his father of the cruelties that had been exercised on him and his companions. The old chief, and one of his sons, named Tiphoohee, determined immediately on revenging the injuries that had been done to his son and subjects, by taking the ship and murdering all the crew: which they effected.

"Our friend Ilppahee was no way concerned in this business, from the best accounts we can obtain. The Boyd did not put in at any part of his dominions. He happened to arrive with a cargo of fish, (which he owed to the chief of that part where the Boyd was taken) just at the time that the business had taken place. Five men had run up into the rigging, to save themselves. Tippahee called them down, and told them to come into his canoe and he

would save them : the sailors got into his canoe ; Tippahee carried them immediately on shore, but was followed by the enraged party, overpowered, and all the men murdered. Tippahee did all he could to save our countrymen ; but was afterwards shot through the neck, and many of his subjects killed by parties landed from the whalers, and the whole of his island on which his houses stood destroyed. He is since dead. His son, who was in England at the time I was in London, died from disease nine days previous to the arrival of the Boyd.

"It is generally believed here, that the whole that has happened to the Boyd has been owing to the conduct of the Europeans themselves. I have conversed with many who have been at New Zealand, some before and some since the affair of the Boyd ; but they all concur in one opinion, that we were the aggressors. I am still persuaded that Divine Goodness has some gracious intentions towards this noble race of human beings.

"Nothing can be effectually done with the natives of the South Sea Islands, without the means of keeping up a constant communication with them from Port Jackson. The missionaries can neither be safe nor comfortable, without this. A communication cannot be maintained without a ship. One vessel, of about one hundred and fifty, or two hundred tons, would visit all the islands in these seas, be a protection to the missionaries, and bring such natives to and from Port Jackson, as may from time to

time wish to go in her. The produce of the islands, brought to Port Jackson and sold, would pay all expenses. If I had the means within my own power, I would not hesitate one moment on this plan. It is what I have recommended for the last ten years. I wish some of the merchants in London would undertake to fit out a vessel for this service ; not on the account of any public society, but on their own private account. This would be doing more toward promoting the instruction of the natives in these seas, than can be otherwise effected by all the money which they may throw into any public purse. We will readily, in this colony, second any plan of this nature, so far as our exertions and means will extend. I can answer for myself and friends here to the amount of fifteen hundred pounds. The missionaries would then be safe in the islands. There would be something to call forth their industry, and that of the natives : viz. the collecting the natural productions of the islands, and sending them to market. They would be able to supply all their own wants, independently of the societies to which they belonged. The most friendly intercourse would be kept up between Port Jackson and all the natives of the different islands. The South Sea whalers would also be safe, when they wanted supplies from New Zealand."

ANECDOTE.

(COMMUNICATED.)

MR. B. who is the subject of the following anecdote, is a gentleman, with whom I became acquainted,

while on my late missionary tour in the state of Vermont.

Previous to his hopeful conversion to Christianity, he was of infidel sentiments. He would often join in casting reproach and contempt upon religion, and against its professors, when in company with his infidel companions.

One morning he had occasion of sending his son, a lad of seven or eight years old, to one of his neighbors. The lad arrived at the house, and found Mr. C. attending prayers in his family. Having returned, and while laboring in the field, the lad told his father that he found Mr. C. praying with his family; and then asked the reason why he prayed. The conscience of the father would not suffer him to condemn, in hearing of his son, the practice of his neighbor, which would have been an object of his ridicule among his infidel companions; but compelled him to justify the practice, as being proper and right. This frank acknowledgment of conscience, prepared the way for the lad to surprise the unsuspecting father with this solemn question, "*If it be proper, and right, Why then, father, don't you pray?*"

The question was an arrow, which pierced his heart; and like thunder awakened his guilty conscience. To conceal the distress and anguish of an awakened, guilty conscience, he dismissed the boy from his labor. But the conviction, and distress of his mind, tormented with guilt, he could not dismiss. The Almighty had evidently taken him in hand, nor left him, till hopefully he was made a subject of divine grace.

Two or three years have elapsed, and judging by the fruit, the change was genuine. He is now a living monument of divine mercy, witnessing to those, who once were his infidel companions, the reality of the religion of Jesus;—witnessing to those, who once doubted the reality of the change, that he is a

humble follower of the Lamb of God.

From the example of this lad, let Christians not shrink from a faithful discharge of their duty, by neglecting to administer gentle reproofs to their fellow creatures, who live in the constant neglect of those duties which God requires.

ORDINATIONS.

On Thursday the 6th Feb. last, five young men were ordained at Salem, as missionaries to the Burman Empire, in India, viz. ADONIRAM JUDSON, SAMUEL NEWEL, SAMUEL NOTT, GORDON HALL and LUTHER RICE. Sermon preached by Rev. Leonard Woods, D. D.; charge by the Rev. Samuel Spring, D. D.; right-hand of fellowship by the Rev. Samuel Worcester; the first prayer by the Rev. Edward D. Griffin, D. D.; second prayer by Rev. Jedidiah Morse, D. D.

Three of these missionaries sailed from Philadelphia, and two from Salem, about the 16th of February.

OBITUARY.

DIED at Washington, Hon. THOMAS BLOUNT, Esq. member of Congress from North-Carolina.

At East-Haddam, Dr. CHRISTOPHER HOLMES, fellow of the Medical Society.

At Rutland, (Mass.) on the 7th ult. Rev. HEZEKIAH GOODRICH, aged 41, in the 19th year of his ministry.—He was a native of Wethersfield, in this State, and was educated under the patronage of his uncle, the late Rev. Dr. Goodrich, of Durham. Yale, 1785.